

M 678

Seattle, Wash.

Must Remain in
Transcription Room

Nov. 15 and Nov. 16, 1964

Margaret: The question is how.... how to stimulate the necessity for work, the desire ...

Mr. Nyland: for oneself

Margaret: The desire is there, yes, ...

Mr. Nyland: But we talked about that last night. It is exactly that one realizes, when the desire is there and one has an open attitude towards it, and you.... you realize that in that direction there would be a possibility of a further fulfillment. The difficulty is, then, that very often the desire is much bigger than you can . And as soon as you start overdoing it, you become disappointed, because you feel that you ought to be able, and you are incapable.

Margaret: Yeah, I keep seeing this mind... who watches me, and says "but I don't want to wake up, I want to go back to my daydreaming, sleeping"

Mr. Nyland: Yeah, yeah, and that is the problem with which you live. You see, the more you realize (M: It keeps

going) - exactly, that is it - it is that you face that problem. And that you ... that the one thing required not to get out of the way. Not avoid it. But to keep on confronting oneself with that particular problem of having, you might say, every once in a while, a possibility of a choice, and not taking it. The fact of seeing that one is, in that way, let's call it weak, or it doesn't have enough enthusiasm, or ability. Maybe due to circumstances, it may be due to certain configuration in oneself. A state in which one is, because of whatever may have happened, or whatever is, what has been produced.

The same way as a person who... who has worked physically, comes to a point where the muscles are tired. And there is no objection to say that they are tired. Because at that time it's an impossibility to ^{do} certain things for which I need very good muscles. So, the fact that I cannot do certain things, there is nothing against it. Regarding work, we always think that spiritual values would have to come to us simply because we ask God. But we don't do it in any other thing in ordinary life. If I want to play piano, I know I have to study a certain technique and a certain familiarity with the instrument. If I want to paint, I have to do it myself, if I want to paint, instead of letting a machine do it. And any time that I, let's say, study a language, I know that I have to go through a rigamarole of grammar and all of that. So, regarding that, when someone asks "how are you getting along with your French?", that, "oh, I'm just starting, I'm now in the third month," and no shame is then in a person who says this, because it's acknowledged, with everybody, that that is a certain period that has to be gone through. Regarding

work for spiritual values, one has an idea that one ought to be already holy. And that when you are not holy, you are ashamed that you are not.

I think one of the biggest drawbacks is exactly the acceptance of oneself in whatever state one is, if the admission is that I know I am, regarding work, also in a state of infantileness; that I am like a child starting to walk. I know that I have to crawl, or climb a little bit, so forth, before I even can get up. And acknowledgement of that is much better than simply saying "I ought to be able," or I accuse myself, that I am not spending as much time. The fact is, I don't - and this I acknowledge - I am weak, I only can lift fifty pounds, I cannot lift hundred, or hundred and fifty. If I want to do that I have to train. Work means also training. Work means an adjustment of oneself to the possibility of reaching somewhere where I cannot reach. But there is always a limit, in everything that I do. There is a limit that I reach with whatever I have, if I reach, let's say, to get a book from the shelf that is way up, I stand on my toes, and that is the ultimate. There is nothing that I can add to, to my height. Emotionally, I am within a framework which conditions of my life, and whatever I have experienced have made me behave in a certain way emotionally, within certain limitations. And as far as the mind is concerned, there is an end. There is an end to cramming, there is an end to stuffing stuff in the mind. There is an end because it gets tired. So, I know that there are limits. To acknowledge for oneself, that when I go in a new venture, that there are, of course, limits because I don't have a map,

I don't have a guide, I don't have any letters for it, that is, introductory letters. I don't know anyone who has been there. There is no communication whatsoever about the particular character of consciousness. It would be wonderful if... if really it could exist. If it could exist in such a way that I could read it.

You know the Bible has a lot of information in it, but I don't know how to read it. The mystics also have, but they don't know how to tell you. And to rely on what someone else says, "you do as I have done," it's alright, I have to do it. So instead of trying to gather all kind of information, from all kind of directions of knowledge of science, or wherever it is, to compare myself with it. And I find, in that, that such people, and such and such, are remarkable from my standpoint. But it's still a description of what happened to them. In the last instance, what difference does it make that Ouspensky met Gurdjieff, and that he writes about it in In Search — it's marvellous, let's hope, — for Ouspensky certainly, it was a period for him quite exceptional. But what is it to me? And this, this fact, I accept for myself. But if I keep an interest, it will gradually start to find the particular way by which my interest can be converted into the actuality of living.

Don't stare yourself blind on it. You say "all right, that is so," you accept the weather if it is raining, all right, you cannot do anything about it. But you put on a rain-coat. That is, you adapt yourself to what you are. When you know, once and for all, this is what I am. This I can expect; this I cannot. This I can do; this I must refuse.

This I can do, but I give up after two minutes. Also it's a tendency, what it is that makes me give up. A little laziness, yes; satisfaction with other things; or expectation that something has to be given to me for nothing; or that I ought to be able to put someone else to the job of doing it. No. I've got to do it, because I have to develop. It is not that something else is going to develop. I don't care if Ouspensky develops from now until he is Man #7 or 8. I don't care! I don't even care about Gurdjieff being whatever he is. The whole point is — is there something in existence that I at the present time can eat, because of which, when I have eaten it, I feel better or more satisfied. You lose your enthusiasm because you get disappointed in yourself and you cannot do more than you can do.

Margaret: I trip over the first step.

Mr. Nyland: Quite right! Trip!

Margaret: I'm waiting for somebody to say...

Mr. Nyland: Yeah, that's the trouble, you wait until someone is going to give you a hand and probably they won't do it. That is, they will probably be very nice

Margaret: and say, here I am, why don't we, come on, pull me along

Mr. Nyland: and why, darling, why should you? Stand on your own feet. So, you have to start with that. What is it that I have with which I can work? Gurdjieff says it somewhere — one has to be truly selfish. Because that kind of a statement doesn't affect anyone else. It's exactly the same as: I don't care if I breathe air, because someone else also can continue to breathe. You know I'm not taking it

away from anyone. If I am thirsty, and I'm in the desert, I would have to consider, but if I'm on Lake Superior, I can drink all I want. The question of that kind of a knowledge which is available, since I do not know how much there is available, I assume that it is available to the extent I wish to take it.

And I can take it; that is, I have to do it. One has to realize that it has to be done. And it cannot be done by means of a doctor, or a couple of drugs, or things, because, if it is done, that is, if I have the proper attitude, and willingness, and a wish to work and to fulfill that kind of obligation, I also know that in that process, something in me starts to grow which really becomes worthwhile. And that nothing is worthwhile unless I have earned it. You know, it is that thing; and hold that constantly in your mind, that, well, here I am, why wait for the streetcar that never comes.

Margaret: Yeah, I have this attitude, uh, so-called proper attitude; and I know, deep down inside, the things I should do - to wake up.

Mr. Nyland: Then wake up!

Margaret: Yeah, I was talking this morning to Eve about my inherent laziness, and I hadn't had time - ha! - to do as much reading as I should; and here, , I know these things, and I shouldn't have to wait for you or somebody else to say, "OK, now read fifteen minutes every morning."

Mr. Nyland: Hell, it's a darn good thing, then, why I come (M: yeah!) - (laughter) — then you are under

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Mr. Nyland: Hell, it's a darn good thing, then, why I come (M: yeah!) - (laughter) — then you are under

even a worse obligation.

No, but it is very interesting

to see how a person really starts to react toward such things.

You know, what obstacles one is so perfectly willing to put in the way. What excuses there are, what kind of conditioning we really live under. In that sense, how lazy, how really utterly stupid we are. That we don't want to do this because we are surrounded by something where ordinary life - if I fulfill the obligations in ordinary life, I'm put to sleep with it. And that whenever I try to wake up, then that what surrounds me objects to that fact. The world is not built for people who are awake. The people who are awake are ready to leave the world. So long as I stay in this world, my condition is a natural one of being asleep. But if I wish to go to the Holy Land, I will scrape everything together so that finally I have two or three dollars and then I'm on my way over to the Holy Land if I want to get there.

Margaret! Oh, dear...

Q: Could we explore....

Mr. Nyland: Yeah, now, not "oh dear"

Margaret!

Mr. Nyland: Yeah, yeah, this is exactly the point, you see.

Margaret! I want - I see I should - I don't - then, self-criticism.

Mr. Nyland: Yes, that is alright for a little while, but the self-criticism doesn't buy you any bread: "Oh, that is what I am, poor little me, here I am again, too bad" Poor Margaret, someone has to give you a little shove once in a while

Margaret: Kick!

Mr. Nyland: No, . . . , what is the thought you on . . .

Ross! You mentioned 'let go', that Mr. Gurdjieff said, and I can't remember where, either, right now, but I know I read it, that one has to be absolutely selfish in this. Well, within me, at least, this conflicts, in one sense of the word, with something that I have been taught all of my life I shouldn't be. Now, I realize that I have been. But nevertheless, there is the feeling, the open knowledge, that if I am what other people, mother, father, church, what-have-you, would make me be, or want to be, it would be unselfish. How do, how does one reconcile, or does one even try to reconcile? Does he really accept the fact that he must be selfish? In a, perhaps, a different sense of the word, but, nevertheless, selfish.

Mr. Nyland! Didn't I hear a tape on the tetrahedron of relationships? When man is in the world he has four relationships, which can be distinguished, one from the other, although sometimes the fourth is not as developed as the other three.

The first relationship he has is towards his conscience or towards his God or what you might call his private life. It's a relationship to which he doesn't talk to anyone about it. In which he only talks to himself. Sometimes does not even want to talk, but simply wants to be, and establishes a relationship to that what he considers for himself a higher force; or a different, higher, level.

The second relationship which a man has is a personal one. It is regarding his family, the people he is fond of, he loves - he has a definite relationship with those that are near and dear. It is an intimate one. It is one

where one does communicate and one also does things for others. When one considers another person where, in which relation, very often what one wishes for oneself may not be the right thing because it concerns others since they are so close.

The third relation is the professional one. It is a certain relationship in which a man meets different people with whom he has dealings. But the relationship is not very deep, it's quite superficial, it is usually full of ulterior motives, in order to get along in the world and make some money. Or sometimes one wishes to be in the right relationship with other people so that they can, to some extent, admire one. Whatever it may be, it's still on the basis of knowing the other person, and knowing the rest of the world and extends further from the private or...and from the personal one, because sometimes the personal goes over into an acquaintanceship and sometimes an acquaintanceship or professional one might go over into a personal relationship.

These are three points of a triangle. The person is in between, in the triangle. In an ideal relationship, the triangle is equilateral and the angles are 60° . That, of course, doesn't happen, because man is not made that way. And usually his education and everything that he has experienced has led him to emphasize one or the other triangle, so that — one of the other angles or one of the sides — so that the triangle that a man represents may be very obtuse, like this; maybe way up like this; it may be slanted out like that. Very often, in most cases, it is never equal, it is not harmonious. The purpose is, to try to

make out of the triangle something that could become harmonious.

But let's assume for a moment that it's equilateral. Then, the fourth relationship has, in position to these three, something that is above it, or that is below it. It is called the sociological relationship. It is a relationship of a man, where he has no direct contact with the people outside of him. At the same time, because of his activity, he influences them. A writer who writes a book, a politician, a minister, anyone in government, anyone at a higher, a top of an organization who one doesn't know who he is; and things of that kind. I have then, in that position, a sociological relation; I become involved in the totality of mankind in my circle. I am also in a sociological-economical relationship with them. But, in any event, certain things that I do, produce, have a definite effect.

One says that it has a definite effect in the right way when it is above. One also has an effect that is in the wrong way when it is below. That is, if I am a criminal and I blow up an airship, I have definitely an effect on all the people in it. But it's a bad one. And the level of that what is right and wrong is determined by the place where one is. It's a question of civilization. But, whichever way it is, if it's above, it can become a tetrahedron. You see? (R: yes)

Again, the equilateral triangle . In general, it isn't that. It is exactly the same as on the ordinary triangle, the tetrahedron may , it may be way up, somewhere. But if a person is that which has, let's say a politician, who has very bad influence, he has, for

himself, a configuration of that kind of body, solidity, which is very far removed from the tetrahedron.

For the time being, don't let's consider that. Because all of us are ordinary people without any, too much, influence to people on the outside. And we have to consider the three different relationships in which man is as, almost, flat. That is, there is very little substance to him, but he still has the relationships with this and that.

The problem is, now, to make him harmonious. And the harmony need not always be an equilateral triangle. Because the harmony depends entirely on the quantity of material that is, as it were, stored away in the angles, in the different corners of the triangle. And the quantity of material depends how much it is worth in the sense of its own density. So that the relationship towards God is quite of a different density than the relationship towards a personal, and the relationship towards a professional. But whichever way it is, there is, for each person, the possibility of making out of this triangle something that is, you might say, harmonious in the sense that a person in that becomes an entity in the expression of the three different directions.

The way to make this is that I have to understand that at any one time, that whenever I am engaged in any personal or professional or private relation, that the other two also exist. So that gradually the sense of harmony is made that whatever I do in any one of such directions, they will have also the character of the other directions. That is, if I have, in my personal relationship, and I consider that, something of the private relationship has to enter and something of the

professional relationship has to enter. Very little, but nevertheless, it has to be there. Professionally, it's the same thing. You might say the private relationship may be expressed in the form of efforts, or not telling a lie. And the professional may also be influenced by a personal relationship because sometime you may want a person to work for you or with you when you have to something else and just give them an order or whatever it may be.

As far as a private relationship is concerned, towards God, also something of the personal element has to enter. And something of the professional one. And it's interesting to see God on that basis. Because it's not sentimentality. It's something that one wants to have as love, or admiration, or, in any event, a certain recognition or respect for God as God. And also a realization, professionally, of what God means regarding the government of the universe. All of this enters into the private relationship which is my own conscience to be satisfied in the presence of God that I know that I am trying to do what I want to do.

So, the totality of man, as represented by the triangle, simply means that more and more having a flowing over from one corner into the others. I myself will be, finally, ending up in the center of that triangle. And being, then, influenced by any one of the three, I will become an entity. So this is 'DO, RE, MI', again, bringing about the condition of unity. And where there's unity, there's harmony. When there is unity, then that can act in relation to the sociological relationship in a much better way.

Of course, the way we live, and the way people grow, is

entirely topsy-turvy. Because we are either professional and forget about our personal. We surely have no use for God many times. If I am a holy man, and I've with God, I forget about the world. If I am a professional husband, and I am very, very good for my wife, I may even go so far to neglect my profession. You see, we are mixing things up much too much, because we don't know exactly how to behave and where the proper amount of energy should be given. And that is why we make so many mistakes. Because we don't know how to behave as a professional or as a personal, and the constant mixing of these things will make us, to some extent, quite unreliable. So that if we make mistakes in the personal or professional direction, that I am too harsh with my wife and tell her where she gets off, because at the office I have a chance to tell my secretary what to do, then I introduce some kind of an element which does not belong in the personal relationship. And reversely, that if I become too personal in a professional relationship, I also lose out, because it is not the proper place. So I take my troubles and I go to my private relationship and I confess it - to God. And say, "I'm in bad here, I'm in bad there, I'm a poor sinner, please, accept me because I would like to be a good man." And this is really the state in which a human being happens to be. He goes to church and hopes that by confession he'll be , next morning he'll be faced by all kind of things, he leaves the house in a huff because his wife stepped on his toes.

Many things like this, if one sees it, then one has to find out what it is, where do I belong? Or what it is, really,

that when I am in that and that situation that is taking place with me, and what do I contribute to it as my own tendencies with which I am not familiar. And it is this particular kind of self-study that will give me really an insight as to what is my behavior. For when I can separate the forms of behavior into such different directions. Of course they overlap, they - I mean, it is very difficult to remain pure about it. But surely one can, more or less, classify them.

This is what I mean - that if one can remain in the relation to any one of the three, I can also segregate out of that something. That is, if I have a private relationship towards my God, and there is enough material to go around, I don't have to worry about either the personal or the professional. But if I, in the professional, become too concentrated on my own gain, I may take it away from either a personal relation or even from God. That is, if my aim is to make money, I may have to walk over many people. And I cannot consider them. If my aim is to spend my days at the office, I may forget that I have a wife and children to educate. So, this question of selfishness, when it is a relationship towards God, that is, Work - if I want to work, then I can take it away from others as long as they are not willing to keep it.

You see, that's another point, because maybe, if I would leave it around, and I don't use it, maybe someone else will use it. So whenever I use anything, I must make sure that it is not going to be used by someone else. So the selfishness includes a consideration. It is like you work with someone in a carpenter shop, and you need a chisel, but the other needs a chisel - and there's only one chisel. What will one do?

You see, I cannot be selfish, although both of us are working on the same cabinet. But it is exactly that the consideration can come up, so that one can really, at times, make a decision. And that whatever that decision is, the knowledge that I have all of the facts that influence, at that time that I introduce as many as I can, in an unselfish way, of allowing this and that and that to affect me, or to affect my particular action. That then, after such considerations, I make a decision to go this way, then I am quite free. I'm not guilty. And this is the sense Gurdjieff means it.

Ross: That's very helpful.

Mr. Nyland: It must never be misunderstood, what is really meant. It is really the truth, that if one is thirsty at Lake Superior. . . And anybody can drink five or ten gallons a day without hurting you. If the material necessary for Work is within oneself and if it is possible, that by being in a certain state oneself, what will make contact with that what is Infinity, then I don't care, because Infinity has no finiteness. Anyone is entitled. And all they have to do is to do it. And I would be very happy if someone does it. It doesn't mean that I do less. Or that I feel I'm . . .

There is some tape, somewhere, on those four dimensions, or correlations.

Andy: Yes, we have that tape. I didn't recognize your reference to the tetrahedron, but we have that tape.

Mr. Nyland: I think you have it. it is not always in detail, sometimes, like this, you know.

Andy: It was just about like that. It didn't go into as complete detail of the -- of the three corners of the base.

But they were all mentioned, and their relationship was certainly established.

Mr. Nyland: Now. Will we play a little music?

Andy: All right - fine

Mr. Nyland: Ah, Eve, what will it be? Oh, Eve, I found the one harmonium. The one. I didn't it.

Break for music

Mr. Nyland: We've had many times, when I play at Nishimura's, because there are several there, are effective. And when were interrupted, we

Ross: Why and how, do I find myself, many times, anticipating where you're going?

Mr. Nyland: Where you are going?

Ross: Where you're going, when you are playing.

Mr. Nyland: Oh, I think there is something set up as a rhythm, to which you correspond. It is not always true, because many times I do change.

Q: Yes, this is something that I've noticed, too.

Mr. Nyland: It is exactly when I, when one knows where one would follow it, I change it.

Q: Where, in ordinary music, I can follow it right to the nth degree, I can't follow yours.

Mr. Nyland: And that is why it is . Because it is unexpected. And it has to change, because as soon as one falls into a, a little melody that is familiar, the difficulty in playing, or improvising, is exactly that one does not fall into a pattern that already one knows. The of music, when

one has heard a lot of music, are in a person, almost, particularly when he played himself. A little Mozart, a little this, a , and so forth. And immediately, when he goes into that kind of pattern, or a little song that he has known in his youth - it takes on, when you are - you strike simple notes, , you are, almost by habit, forced into . And this is one of the greatest difficulties of improvisation, for those who have all ready studied their regular classical music. It is extremely difficult for them to get away from certain . take Walter. Walter cannot get away from the influence of Gurdjieff music on him. Paul had the same problem in the beginning. That if he improvised, it would always flow over into so-called Gurdjieffian music. Or music ala Deltartmann. Not his own. My tendency has been, in the beginning, to go over into chorale music. Because I love it. I love Bach, I love, you see. And whenever I have, at that time, chorales, they were like old Dutch hymns, from church, you see. But it isn't that anymore, because I've buried much too much even to be considered in because it is something now entirely different, . But one has to fight for that. And as soon as you know that you are liable to go, to fall asleep in that kind of a thing - it is nice, nice and lovely, and it goes in your hands, because it is already in your hands - you have to stop that. Because it's not... you're taking over something from someone else. An improvisation must be always oneself. Whichever way it is, with all the mistakes, with all the notes that go wrong. It's got to be something of one's own. It never can be perfect; it never

is perfect; no one has to fool oneself about it. But at some times, there is something that can take place, as a technique and the feeling and the thought are transported into something which then logically, quite logically, comes out as you, and as a form.

Q: You said that something comparable to this could be manifested in writing. Can you tell me some more about that?

Mr. Nyland: The conception of that what you want to write has to be very clear. It doesn't matter what it is. An essay, or a novel, that has to be completely clear in ones mind. Where this and that in its different configurations or different personalities would go psychologically and what is involved. It requires a working out of the total pattern. And when that is clear, from beginning to end, and when it is then one, as it were, when you are thinking of the end you are already thinking of the beginning, and reversely. And you already see how one thing leads to another, then write. And write as fast as you can. Don't consider — write! You can hope afterwards, if you want to edit it, you will not spoil it. Many times it will be spoiled, because you start thinking about it. And then . But it has to have the quality of talking . Like that. You see.

Q: But first a pattern is formulated into a ..

Mr. Nyland: It has to be alive first. will never give it and you never can continue with it because you get stuck somewhere. Because if you have to think too much about your writing you and one spoils it. It is not that it can't be a beautiful construction and that it can also be . And it depends a little bit on the

kind of subject, like a scientific subject or to be very careful, but I'm talking now about...

- one has

Q: ...right - about the creative expression

Mr. Nyland: you see, the difference between improvising on the piano and writing music as a composer is exactly that. Because a composer has always a chance to go back and rub out what he didn't do , try it, and see that it doesn't hear right and then he can change it. And the composer also has a chance of repeating exactly the same phraseology, fourteen or twenty-eight bars and then repeating it in a little different scale - put in "C", now it's in "G" - and it's , whatever it may be. All of that is an embellishment of something that was an original thought. And it makes it, for a composer, a little easier. And reversely, it's extremely difficult to improvise and continue, because it's on the tape. You cannot .

Ross: Is this why, perhaps, some of the, of what I consider to be, the most lovely pieces of music that I know of, were written sometimes, in a very, very short time.

Mr. Nyland: Yes

Q: Something had already gone on before?

Ross: He didn't go back, uh, it came out, he put it down, that was it.

Mr. Nyland: , but you know, feverishly writing something, it's got to be done, not because we're , but because they want to pour it out.

Ross: It's there, it's got to come

Mr. Nyland: Yes. And how many times it's impossible for them to have thoughts, and their feelings go much faster

than they can write.

Q:

Mr. Nyland: But this is the problem - you see? And it's simply the thoughts bowl each over, and you're at a loss, or you've left with chaos.

Q: I think Mr. Gurdjieff says something about that in the first part of All and Everything.

Mr. Nyland: In . Yes - much of that. Well, you think you got it recorded

Q: Sir?

Mr. Nyland: What you played was the recording again, wasn't it? Yeah

Ross: Yes, we have a good tape on it now. I was just a little concerned. That was a new roll of tape and it was just sticking a wee bit

Mr Nyland: Are we on the air, as we say? (Yes) There is one thing I would like to mention. That is in connection with not only conducting a group, but also how to maintain it and how to make people feel that they are a part of it. My suggestion is simply that each person, when they come to a group, that they make a payment. The question of paying, of course, is always an important one because one becomes much more part, if you feel that you participate in than sense. And at the same time it keeps track of people. They start to evaluate certain things, it is not just for nothing; and they come with a definite purpose in mind and know that they have to pay in some form or other, towards the maintenance of it and out of which fund it can be collected; you can take care of expenditures that may be necessary, like tapes and so forth.

We have the rule in New York that every person pays three dollars a week, and for that they are entitled to come to all meetings or whatever is going on and, uh, regardless, and they take an obligation to pay at least that for one month; that is, if they come, they are under obligation to pay it during the month even if they don't come. Some people pay fifteen a month and they feel they would like to make it in one lump sum. I prefer to have it paid in the week, because I think it is necessary for each person, to remind him.

There has to be a secretary. The secretary has to keep track of the people who do come, so that one can check up on

it; and also that each person knows that their presence is noticed. I think you will have, of course, more of that kind of a problem as soon as you get more people. But the advantage of the more people is, of course, that you do have a little bit more income; and that ought to be used for work in general. Whatever way you may want to devise; it depends entirely on what you feel ought to be done and still go with the general consensus of everyone. I was going to ask Margaret to be the secretary for a while; and to take care of the statement I would like. It is not too much, every week, just to have a little note of who was there. That will be ; we do the same thing with Boston. And although we started in Boston with about six or seven people, there are now thirty-five and forty and it means that, in that particular case, when I go to Boston there is always money for me to pay for the trip and coming back. And it is a very nice, even distribution.

As far as the tapes are concerned, we continue to send them here. And that you can immediately, uh, Thelma will tell Eve what you get here and you can copy them, again, the same way as you have done; send them through to Dorothy; in most cases I listen to some or that something should be done with them. But otherwise, I think that that is more or less routine now. More or less.

We have to keep track of it in New York to find out where the tapes are, because there are more and more demands for certain tapes. And I don't want to copy too many of them, which afterwards become useless. But you see, there is , there is Boston, there is and Buffalo, there may be a few others because I have promised to send some to Aspen, Colorado, and, in general, there is more demand for the tapes. And the least amount

of work we have to do in copying them the better it will be, - . For that reason, we ought to know where they are so that, if necessary, we can ask them to be returned. Otherwise, don't make it complicated.

And when you record a meeting, do it the same way as you have done, with conversations. If, when I get the tape, I go through it, I find that it ought to be answered in a certain way, I make may take sections out of it, in order to refresh your memory, instead of taking the total tape; or I will use the material that you have discussed for another discussion in Wednesday group meeting, or so, so that you are reminded of what you were talking about, so that the answer, perhaps, may be linked up with some of the old questions.

Also, you see, the resumes, we'll send you the resumes on cards as we make them. And from that, you will be able to know what we have discussed in New York or in Boston. And then, if it is of interest, you can select or find out what said in the tape, of that, and that, because that's the kind of subject we like to know. Also, I think we might send some of the transcriptions from the tapes we have. We probably have about, I would guess, hundreds, tapes now transcribed. That is, , verbatim, taken down. And those are available for anyone who wants to read them. It's a little different from listening to a tape, but sometimes it's easier to read it, instead of having to wait until you can hear it.

But, in general, I think it's also, and it would be very useful, to have whatever tapes there are, here. And certain things strike you, certain subjects, that you make a transcription of it. It is.... that you listen to it.... and Margaret can do

that, provided she starts to learn a little stenographic; and really concentrates on that; and instead of spending too much of her time . But whichever way it is, you set it up amongst yourselves. The main thing is, the material is there and for you to use, to the extent that you want to. And that is what I meant when I said something about it at lunch.

We will try to do everything possible to help - whatever you think you will need; and, I would say, everything that is within reason. I hope that in Work way, they will start more and more as a group, and that there are recordings from such a group. So that then, from such a group, it might be useful to listen to what takes place in . So that there can be a distribution of a variety of tapes from different groups - and I hope that you can add more and more to it, because I - I have very definitely a feeling for next year - that these kind of trips ought to be made every once in a while, to different places, if I can. It's a matter of time. I probably will have to go to Colorado to give a talk there. I will probably go to Montreal for the same reason, if possible, to go to Wisconsin, with , if there are some people there, and, in general, I want to spread out as much as time would allow; to at least start or establish certain beginnings and then hope for the best that might develop.

That what I want to say regarding working together, and I also hope there might be a chance that you can get together with Berkeley. Maybe in the spring or summer. How Walter will figure in this I do not know yet. It's too bad that we really cannot see that we won't have a particular kind of meeting or discussion there, and that I will not have the impression of Big Sur; I don't know; we'll have to see when we get there tomorrow what, apparently,

for the time being we'll have to postpone. And what to do about giving tapes to him or to Nancy, I really do not know what to do in order to decide... now.

I also would suggest that you gradually collect certain books which are of interest and start to form a little library. Make some notes on certain books - why you think they are important. Attach them to the book if you like or have them separate. But at least start something through a mutual exchange of reading matter, of things that strike you. And you can discuss it at the meetings. When you have more people here, which I think you should have, you have much more chance to get interesting subjects discussed, from different standpoints and only from the standpoint of Gurdjieff. I think it quite necessary. We are doing the same thing in New York. We have a library, people do read, they come and take them out, and bring them back, of course, at the most impossible times; and when you ever need them, the book is never there, and you don't know where it is, but these are the difficulties that are always involved in an ordinary library, you might say, part-time.

I also have been in the intention of writing certain things regarding books, or also certain statements, like quotations, or impressions of people on what is Work. And I am collecting these. I have different statements now from different people who, every once in a while, get a task to write up what is their idea; how do they formulate what Work means for them and gradually, out of that, I think some material will be quite useful, to be sent around, or, at least, to distribute.

And also the question of Firefly, which I mentioned, is something that I have to work on, but so far, it is very difficult

for me to find the time for it. It will come, I am sure. There will be time; and I hope it won't be long before we will have a chance. In any event, we promised to send you the first beginning of Firefly, as soon as we get back.

Is there anything we should still talk about how to get people, new people? I think we have talked enough about that. The main thing is simply to try and find out what kind of material is there is and don't be disappointed and be very patient about it. Another thing that we did talk about, and Ross, is cooperation in the group itself. The attempt to want to understand each other and to have as a common aim the wish of evolving. Or understanding what is meant by work; that with that aim it is possible to tolerate each other and the way we are; and not to go off in the usual mechanical way of liking and disliking, but sticking together to try to understand why people are the way they are and then try to help each other in that way because one understands it. And not to be with criticism and not to lose patience; to really make an attempt, for the sake of the understanding of work, what is a person worth, regarding that and to try to understand why one person or another is doing whatever they can.

It is all determined, of course, by the seriousness and the honesty of the people who are in a group. If we are not honest; if they are, in a group, slipshod or superficial, gradually they will drop out, because those who really are serious will maintain a level; and the people who do not understand it will gradually disappear. And don't worry about them. They come for a time; they have a chance. If they don't take it, let them go. Never run after them. Let them go whichever way they wish. Don't ever force a person; don't tell them they ought to come; or that they ought to work. Simply

tell them there is something; and maybe, it may be something for them.

I'm thinking, for instance, about . Don't force it; if he wants to come - fine. Then let him come. And not because we would like him to come - you know? One has to be very careful about it; not to indicate that we really want them. We really, you might say, don't want them. They have to come to us. And if that is there, then there is a different attitude; that they are willing to find out what is there, among a group, existing, that could be good for them. But not from the standpoint of having the group convince them that they ought to work. Because it is none of the group's business, and certainly they're not interested in trying to convert anyone.

This, I think, is a criteria of how to judge if a person should come or not. There has to be something that they are willing to find out what it is for them, without trying to find out in how far they can be convinced. So, you were considering him. Margaret is considering her brother, sister-in-law, or there are some others that you do know, Jane for instance, or what Andy talked about today; consider it well, if you can, talk about it among yourselves, to see if such-and-such a person might be useful and tell about why you think they can; and then try it. If it works out - fine; and if after the first meeting, there is some kind of an objection, try to straighten it out. Maybe it can be explained away. A person like Dave, or Paul, take up tonight, we could look at them, and you will have an impression, after that, then you can say "I don't know," or, "I know this," or, "I found out that." Be open. Whenever you can discuss anything, in general, it is good. It does not mean that you have to agree with each other. But it means that you have a chance to be open about it, in

discussing and seeing what one has an opinion or the other person has as an opinion. And don't expect to convince each other, and don't think it is necessary to have a uniform judgement about any one person.

In an intellectual sphere, it is necessary to have an argument. You have to differ. You have to have opinions that are not alike, because they come from different sections of ones own life. And each person's life is different from anyone else's. On the basis of desire for work there is no compromise. On that basis, that feeling part has to be absolutely correct, and there is no way of changing it when there is a difference. You can not live with a difference in your feeling. You can live very well with a difference in your mind. It does not matter. Feeling has to be understood, that that is an aim and that everybody feels about that aim in the same way. It is determined by honesty, by seriousness, and by a real wish for clarification.

That is why, where physical behavior is concerned, it doesn't matter very much, because the adjustments can be made quite easily on a physical basis. That is, one can take a person for whatever they represent physically, or their mannerisms, or the way they behave, or perhaps their nervousness, or the way they sit and the way they slouch. All of that can be taken with a certain understanding and it doesn't matter if, in that sense, there is a difference, because it does not count. The behavior form is something that comes either from your mind or it comes from your heart. It is dictated, you might say, by your self, in the organs that have nothing to do, as such, with your physical behavior.

The wishes of the body also become very easily understood. And it does not mean that one can overcome them, but at least they can be recognized as a very definite trait, partly biological,

partly astrological, partly as type, that is, psychological type maybe, not much of a psychology in the body, but, in any event, it can be the result of a psychological form of thinking. So that that behavior form can be recognized and that as certain idiosyncracies can be ~~of~~ accepted by different people, because you already know and there is no use spending too much time or argument about..."so-and-so did not clean his nails today." It's very, very small in importance. That what counts is his heart. And then, what he behaves like will come out in talking about it. And then, when he talks, it is the question of his voice, which communicates with people.

On that basis, one must know if a person is honest or not. If that what he reports is not for the gallery, but is coming from his own experience. And one has to learn how to study, how to listen to the voice and the tonations, and the different flexibilities in the voice, which is completely different from the choice of words or the particular practical or beautiful oratory that someone, at times, may have. It does not enter at all. The voice as tonality does enter. And the flowery words do not necessarily mean that there is substance. But even stuttering, even the impossibility, sometimes, of saying.

And take it the other way, the impossibility of saying anything at all, but simply to go by the expression of ones feeling in the best way one can, almost like an intuition has also a tremendous value for such people, who are not used to formulate, and who cannot use their intellect in that sense. It does not determine the value of a person, that he can talk. It determines and his value is determined by how he is, as being.

And the being is made up by that what is the connecting

link between the component parts of the different organs of a man and the level of being that he can reach that particular link is that what comes from his feeling center. And it is in that sense, really, that the Hanbledzoin, that is, the blood circulation for the Ksedjan Body. So that, for that when the heart has to function in that particular direction it is necessary that all the material that is now distributed over the totality of the body, in certain form of nerve nodes, and more or less concentrated in the solar plexis, that attempt is that one has to combine all these parts of feeling centers into one whole, and then really start to function as a heart, which then, in that functioning, not only takes care of the physical end, but also takes care of the possibility of flowing over, you might say, connecting with Ksedjan; and that the Biblical umbilical cord of Ksedjan is the Hanbledzoin coming from a person's heart, going to a higher level. At a time it will be cut, when it is sufficiently grown it is not necessary to have the mother body, as it were, take care of the Ksedjan. But the Ksedjan, during a period of gestation, needs that kind of a feeding. And that is done by Hanbledzoin, which comes from the heart first.

The difficulty about feeling center is that it doesn't function as a planet. Because the planetary level is the level of ones emotions. And that is what is, at the present time, our state because of the unfortunate condition of earth, is exactly the same as the unfortunate condition of our body. It is that the different parts of the feeling center not being connected, and being spread all over, are exactly like a planetoid while it's in the universe. They are planets, but they are little scraps of planets and they are scattered all over the different places

between here and our regular planet system. And that ultimately the planetoids will also have to become one and that, in that sense, earth represents the condition of the planetoids, with that what is now the unfortunate planet of earth which, cosmologically speaking, should gradually evolve to the level of the planets first. That is, cosmologically speaking.

When it is a question of comparing it with the condition of oneself, that is, ^{how} we, as we are, should, on the cosmological scale, represent that what is our solar system. And in that sense, that what is now the different parts of the feeling and not as yet a planet could start to function as a planet, as a whole, so that then, in the heart functioning in that way, Kesdjan Body can have a real reason for existence. This is the process.

The next step after that is, of course, the development of ones mind and comparable to that, the formation of the body of the Soul within oneself. But that is only possible after the planetary level has been reached. And again, in that planetary atmosphere, you might say that certain conditions are understood in the proper way belonging to that level of being. And that then we are purged from the different laws of earth which affects and could affect Kesdjan by interference, that they are delegated, and simply told to stay on the level where they belong, that is, earth.

And the same process and principle is also that going from the body to Kesdjan is the same as going from Kesdjan to Soul. That is another kind of step. And all the different, you might say, the relative values are, on Kesdjan level, exactly the same as on earth. But compared to each other, of course, they are tremendously different. For instance, in time, in intensity, in quantity of laws, and in the particular quality of such law.

That is, the laws of Kesdjan are much more psychological, and much more undefinable in the terminology of earth. And the language that is used on the Kesdjanian level is the language of science. It's a language in which there are certain indications of an existence and a communication between such existances without the use of words. But only by using a being as affecting another being. And the realization of the existance of other beings on that kind of a level is as if a language is not necessary and as if already you're at that particular period of an existance. There are the tentacles of oneself spread out and already joining with others without having to say who is what and what and where everything comes from.

The point of departure from Kesdjan is the direction towards Soul. That is, it loses, gradually, all links with the physical body. And the physical body has to die unto itself. Kesdjan has to grow into itself. Quite a different way of looking at it; because by dying unto oneself, physically, one forms Kesdjan because, already, part is in man. But of Soul, very little, and therefore, all the material at the Kesdjanian level has to be combined with aim to the formation of Soul Body which, for each human being, is new.

How you will talk to people, I do not know. You have to find out. Talking, discussion, reading, listening to them; finding out where they live; what they may need; how you will be flexible enough to adapt yourself to such conditions. All of that requires experience. There's no prescribed rules. You have to know; at times you will really know. At times you will be quite in doubt. It's better not to try too much when you're in doubt. Only speak about your experience of which you are

sure. When you are sure you can be convincing. When you are in doubt you must leave it, because you will not help the other person. You will put up much more confusion for such a person.

So again, it comes back to the very simple things of that what you really know and of which you are convinced. And then, when you talk, do not try to convince. That is, you are convinced, but do not convince someone else. Simply confront them with statements of, "this is the truth, take it or leave it - it doesn't matter." Lose all interest in arguing or interest in trying to convince someone. Be satisfied by putting in front of them that what you believe in and what you know to be the truth. And let them, that what exists take care of the others. That is, you put them in front of a light, it is the subject, it is the obligation of the light to shine on that. You don't have to adjust the lamp. All you have to do is put it there. And then the rest will take care of it. And whatever, then, is as a result, noticeable on them, because they are, you might say, in the light; that is again their affair - how they will react or act; or how they will take in; what they will do regarding the digestion of that form of energy. You don't have to direct it, as yet. You don't know. Leave it. Leave it to them. Almost, I would say, leave it because if there is life, life will find it. You can trust; you can trust conditions of a higher nature, that when they have a chance to become apparent; that is, a chance to manifest, that that what is of a higher quality has also a higher wisdom. And that, you can really rely, that that will be taken care of. And that the necessity of oneself, not to want to direct it too much. Not to want to insist too much on telling others what to do. Or may give an answer and there is a question - do not force your

opinion on other people. Each person works in his own way. They must find out how they can do it. It is unfamiliar to them. When they are, remain, I say, as serious, they will discover what is in their way. They will have the trust that they will find out. Have patience. Wait, if necessary, until almost the end. Never, never put yourself in their place, that you expect them to behave the same way as you have behaved. Putting yourself in their place means that you understand them, and then you don't put yourself in their place any longer. That is, not as yourself. You understand what they are. You look at them the same way as you look at yourself.

But it can be very helpful. Because when one is objective towards oneself, and one includes then, an objectivity regarding the surrounding, you build up much more information for yourself. And you will then be able to recognize certain things in yourself which you haven't seen. And that perhaps, by a study of someone else, you see your life for what you really are. Because I really think they are still a little secretive and mysterious and with which we are bound and which are essentially also ourselves, but which we have covered up because we don't want to or dare to want to see it. Try to see it, what is the difference. Try to see what you are. There is nothing lost. There's a whole lot gained. Don't be ashamed. All of it, whatever one is, can be explained in certain tendencies, as a result of being exposed to different influences. And there we are, whatever we are. At any one time, whatever we are. We call it conditions, whatever we are. We accept it, like we can accept someone else.

The real meaning of objectivity is that I don't want to

think anymore about myself. It's very important to see that. Because if I try to eliminate a thought process, if I try to eliminate from my sense, from myself, all my sense organs, what is left? It's interesting to philosophize about it because you can say there is left only a hunk of flesh, which won't move. Because I doubt very much that even the blood would move. Because the blood probably is stimulated by either breathing or by some sense organs that makes, in some way or other, the difference between that what you are where the body is concerned and that because of that blood will have to flow. But besides that, is there something else? Is there something that still is in existence even if the sense organs are not useful? One can say, yes, magnetic center, it is covered, it is still there and it very seldom has a chance; and that perhaps could have a chance, if all the different activities, so-called, of myself, physically and psychologically, have been eliminated. That then it would start to grow on my dead body. As if that kind of a phoenix actually could be born out of the ashes of the old. Maybe it is useful to see, if finally there is enough of an attempt and really a wish to want to see oneself. After clearing up all the debris and really not any longer trying to be interested in the rubble of ones personality. That something is still left. That is, that sometimes as if the totality of oneself is burnt up and destroyed. And that you come and you see whatever your house used to be; and you look over the ruins; and all of a sudden you still see something that is alive. That's your magnetic center. It is there; it will not die. Because it is not to be consumed by any subjective flames.

And when one sees this, in the particular state in which one has to be - you know, the name Karnak means 'dead body' - and it is the ship Karnak that is the beginning of a method. Because ships are methods of Work.

So that in that state, when I am, and have lost, or lost my self or have been able, to some extent, to let myself go, that I have lost myself and then I will find my real Self. And the surprising thing that that, what cannot be destroyed, then is there, and the recognition of that could give such tremendous joy to one. That one knows that that is the reality of oneself. And all the rest happened to be hung on; and perhaps was necessary for the manifestation of ones Self. And that perhaps, with this kind of a manifestation and the development of ones mind or with ones heart, that it has to go to that kind of a growth, of evolving as a human being, finally to come to the conclusion that something else exists.

It exists in the little child, but it cannot be conscious ever. Because it acts already in accordance with it and the covering up during the course of education and so-called culture eliminates eliminates even the possibility of seeing it. And more and more I start to believe, as I say, in the rubble of my existence, Useful for certain purposes, but not useful for further growth. And that then, if that exists, and I then recognize that what I really am, that I then become like a child and with this, one enters the kingdom of Heaven.

It is only then, it is only with that question, being confronted in seriousness of what, what is it really that I wish; what is it really that my life could be worth; and what should

I try to do regarding it? That one then becomes completely quiet and says then, "I do not know, but I will wait," and then the belief it will come when I am conscious. Then that state, of wishing to become conscious, is a result of the development of a man up to the state of his maturity. And that it is necessary for man to come to that point, otherwise he will never have any concept of consciousness. It is that a child, when it dies young, can never become a full grown man anymore. The young children become angels. The older people have a chance to become a man. And the development of the mind and heart, so that it can that consciousness could exist; that is the recognition with which one finally discovers that out of the ashes, Magnetic Center still remains and will fly, up like a phoenix.

I say it is the realization of something that may not come so easily and it doesn't have to come too often. But it has to come. Because it is the motivating force for ones life. With the realization of that, one knows that there is a necessity of work. Because one sees the necessity of developing that what is there potentially. But the tremendous joy that it is there and that it is still alive and that it is still something that could not have been destroyed. This is a recognition, as if God talks to one, and calls, and that then, the answer is "here I am, my Lord."

And then we go out in life again, with this. With this, you might say, as a, oh, I'll say as a flame. As a recognition, as a badge, as something that is now pinned on us. Something that is... carried. Something that you become responsible for and want to make grow and start....

it starts, because that is the only way, starts to walk. Starts to go up the mountain. Starts on the trip to adventure, starts for the entrance into a new Holy Land. Starts with the beginning of a new world.

And that is what groups are for to remind each other. Not everything is lost. But let go what keeps us here. Life on which we stand, growing up as if, at times, one could float above the earth. At times, as if one could have wings of an eagle. At times, as if the riddle of the sphinx can be solved. At times, as if we lift the veil of the secret doctrine. When we are compelled. It is a holy wish. It is acceptance of an obligation which gives final stamp on our life. And then, with that we go. Again, simply, one step after another. No hurry, but steady; steady, very strong, slow, not strong, on and on; and never mind what happens. Because one says to oneself "I wish to become a man. I wish to acquire a character that is strong, with understanding and with a constant wish that that what is right I will do and that what is not right I will not do. At least I will try not to do that what interferes with my growth. Because I have in mind something that is not only beautiful, but absolute necessity. I must know, that if I don't work, I die."

With something like that, you can instill in people. If something like that can be in one, that when you walk, you know it. When one sees someone of that kind, as if light shines through his eyes and then you recognize what is there inside. That regarding ordinary work, one is not ordinary. And that ordinary work is consumed and becomes extraordinary because it is eaten. That I must know

that either I eat or I am eaten. That in between, there is no possibility of existence. I am drawn one way or another. I maintain myself between the two. The place where the neutralizer attaches itself to me is the place where the feeling has entered into the relationship between negativity and positivity. And then, having that as something that combines and holds the two together, without consuming each other, that then that force, of wanting to keep both contact with past and with the future creates for me, the present. This, of course, that is life. This is the way one has to be, in all kind of difficult and different situations. I must understand it, that there is the possibility of that kind of a road, based on the neutrality, based on the balance, based on the eternal equilibrium.

You must go ahead, you must work. You have to be patient, but you must work.

Well, maybe tonight we talk a little bit more with the others about work. And perhaps they need it, the discussion, perhaps a little bit of how to, what to do. It might be helpful for all of us to be reminded of the "A,B,C's". A little intellect, so far it has been just a little feeling.

Andy, did that tape run out?

Ross: I hope not.

Andy: No, it's still going.

Ross: Good, good!